

To His GRACE the  
L<sup>d</sup>. Arch-Bishop of Canterbury.

May it please your Grace,

**T**HE most solemn and peculiar part of the Christian Worship, which we commonly call the Communion, is a subject which I have for many Tears thought much on, and read all I could meet with in the ancient Writers concerning it: And it is above Thirty Tears since, that I began to promote Monthly Communions among my Relations in the Country; and in my own Parish, I at last brought it to Weekly; and much desired to see the daily Sacrifice restored, at least in this City; for which purpose, about seven or eight Tears since, I wrote to the then Archbishop a Letter, which was taken well, but nothing was done upon it. But, at last, when I saw no hopes of having it daily in Publick, it pleased God to give me an unexpected opportunity of having it in Private, by bringing together a little Company of constant Weekly Communicants, and amongst them, one in Holy Orders according to the Church of England, whom I had brought off from the Dissenters; and we presently agreed upon these three Things: 1. To meet daily at five in the Morning at a daily Communion: 2. To endeavour, as near as we could, in all things to follow the Example of the ancient Christians; and, 3. To avoid giving Offence to any, but especially to the Church of England: And the next Morning we began it, first in a private Room, and, by the Blessing of God, have continued it ever since without intermission, for about two Tears and an half. When we had continu'd it near a Year, the Person who did Officiate being like to be called from us, that it might not fall, I took Orders my self; and as soon as we obtained the favour of the Bishop of Gloucester to have the use of his Church at Cripple-gate, (which was as unexpected as the other) we without delay removed our Meeting thither the very next day,

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out of respect to the Church, as we had before, for the same reason, continu'd it in private, under a tacit Connivance, rather than make use of the late Act for Toleration. And we have now had it in publick near three quarters of a Year without intermission. While we had it in private we used such Enlargements of the Church Service as I thought most agreeable to the ancient Form: But when we came into the Church, we forbore most of that, and confin'd our selves to the Church Forms, only supplying what I thought defective therein, as well as I could out of other Parts of our Liturgy. One great Defect in the Eucharistical part I supplied out of part of the General Thanksgiving, and four Doxologies of the Revelations; which, whoever shall consider, as we insert them, will more easily perceive the defect of the rest without them. And another great defect, in omission of the Solemn Prayer immediately after Consecration, I supply'd, in part, with the first of those two Forms which follow the Communion, and the Lord's-Prayer; which might be compleated out of the Litany; but I did not think fit to proceed so far as that. This I did before ever I had seen the Book approved by the chief of our Bishops, and published at Edinburgh, for the use of the Church of Scotland, 1637. which I believe to be much the best of any modern Form whatever: And therefore when this came lately to my hand, it was no little satisfaction to me to find that I had so compleatly concurred in Judgment with such eminent Persons, and had so great Authority to alledge for what I did, besides what I had before. And I doubt not but Your Grace will approve the Matter all along, only I know You will scruple at the doing it without Authority. And as for that, I humbly offer to Your serious Consideration the inclosed Paper; which I wrote in Answer to what I heard Objected against me; and which, when You have perused, I nothing doubt but You will think it a Matter of such importance to the Church of England, as may deserve the Consideration of the rest of the Reverend Bishops. I do verily believe there hath been the hand of God in it all along, which hath brought it to this, from one step to another, beyond any prospect or foresight of mine: And I believe he will stand by the Cause I have in hand. But I shall endeavour in all I do, to pay all the respect to Your Grace, and to the Church of England, that possibly I can:

Your Grace's Humble Servant,

21. Feb. 1693.

E. S.



*Concerning the Use of some Portions of other  
Parts of our Liturgy in the Communion  
Service, upon just occasion.*

**T**HAT the *Divine Institutions, and other Matters of the Old Law* are so recorded by *Moses*, and other Holy Writers, as is sufficiently intelligible to such as understand the ancient Customs and Practices of the *Jews*; but otherwise not: And therefore, that they, who without regard to their Customs and Practices, have presum'd to vent their own Phantasies and Conceits, concerning Matters relating to those Institutions, but not particularly expressed in those Sacred Records, have usually ran themselves into great Errors and Mistakes, bewrayed their own Ignorance, and either much Weakness or much Inconsiderateness and Presumption, is certain and known, or easie to be observed by all Learned Men, who are acquainted with those Matters, or please to enquire into them.

That the very same is very plain and observable concerning the Sacred Records of *the Divine Institutions and Matters of the New Law, or Gospel*, viz. That they are so recorded as is sufficient for those who know and are well instructed in the Customs, Usages, and Sentiments of the ancient Christian Church, (that is, for those for whom they were intended) but otherwise not: And with the very same consequence, viz. That those, who without due regard to the Manners and Sense of the ancient Christian Church, have vented and vended their own Conceits and Imaginations concerning such particulars relating to the Christian Institutions, as are not expressed in the Sacred Records of the New Testament, have ran themselves into the like Inconveniences, and besides, brought great Mischief to others, even to whole Cities and States, by distracting the People, and making Divisions and Factions among them, is as certain, and manifest also by the manifold Differences of all those several Parties, which yet do each pretend to act and order all things by one and the same Rule of the Sacred Scriptures; but most certainly

err in their application; while each make that according to their own Imagination and the private Spirit of their several Leaders.

That this is thus ordered by the special and most wise *Providence of God*, upon greater reason than we poor short-sighted Mortals do imagine; but among other things, to give and establish the greater Authority to and in his *Church*, and to engage all particular Persons to have the more regard and respect to it; we may reasonably believe from the many References to it, both by the Apostles and by our Saviour, which we find in the Sacred Scriptures; and by the Practice of the ancient Christians, as may be seen in *Irenaeus* and others, in their appealing to the Testimony and Practice of the Apostolical Churches.

That the *Sacraments of Baptism*, and of the *Eucharist*, (which the Church of *England* doth well distinguish, as generally necessary to Salvation) and that of *Imposition of Hands* for several Purposes, were Rites before in use among the *Jews*, and retain'd and Instituted by our Saviour to be continued in his Church, is likewise certain and known to most Learned Men, who have enquired into those Matters: And therefore, that there needed nothing more of them to be recorded by the Sacred Writers than our Saviour's Institution and Application of them to his own Purpose and Design, the rest being sufficiently manifest and apparent in the Types and Predictions of the Old Testament, the Practice of the *Jews* antecedent, and of the Christian Churches consequent to our Saviour's Institution, and the Sacred Records thereof.

That as the scandalous Abuse of those of the *Church of Rome*, in arrogating to that particular Church the Authority of the *Catholick Church*, and in things not truly Catholick, according to that much approved Rule of *Vincentius Lirinensis*, but Innovations of after Ages, was a great and unhappy occasion to such as truly perceived the need, and were sincerely desirous of a Reformation of many things amiss in that Church, to disregard the Authority of the truly Catholick Church; so that being done, the great Abuses which have been introduced into their most *solemn Worship*, called the *Mass*, and the false Notions which they assert concerning the same, gave occasion to those who endeavoured a Reformation, but without due regard to the ancient Church, but according to their own conceits, to fall into contrary Errors and Mistakes concerning the most solemn part of the *Christian Worship*, and from thence into great Neglect of a great Duty, for the Honour of God and our Saviour, and for their own Benefit. This is matter of Fact, and easie to be observed by such as are acquainted with the Sentiments and Practices



Practices of the true ancient Catholick Church, *viz.* That both have departed in these things from it : those of the *Roman* Communion on the one hand, and those called *Reformed*, on the other ; and the one no less than the other : so that God seems to have concluded them all under Sin, that all may take shame to themselves, humble themselves under the mighty Hand of God, be no more exalted one against another, but leave off their Animosities, and each (out of a due sense of their own shameful Miscarriages) return to Condescension and mutual Charity with all the rest, and learn henceforward to pay more Respect to the true ancient Holy Catholick Church, than either slight or disregard its Authority, or abuse it to patronize Innovations and Corruptions introduced in after-times.

The Ancient Use of this Holy Rite of *the Eucharist* amongst the *Jews*, (and as I take it amongst other People before the *Jewish* Nation,) was, 1. For Recognition of the Sovereignty of God by a Present of Thanksgiving for his Creation of the World, and particularly of the Creatures of Bread and Wine, the principal Aliments of our Lives ; and therein a Recognition also of our Dependance upon him, and being supported by his Bounty. 2. For a special Memorial and Celebration with Thanksgiving of some special Mercy or Divine Favour at the time commemorated. 3. For a Confederation with God. 4. For a Sacred Confederation of mutual Amity and Charity between the Persons Partakers of it. And this our Saviour appointed to be continued in his Church, appropriating the special Memorial, as often as it was celebrated, to be only of Himself and his Passion ; and that being sufficiently specified in the Sacred Records, all the rest was sufficiently intelligible both to *Jews* and *Gentiles* in those times ; and therefore *St. Paul* refers to both, *1 Cor.* 10. 18, and 21. to what was done by them, and for what purpose, as things well known, and easy to be observed ; but was most compleatly manifest and illustrious in the continual Practice and common Sense of the Christian Church, *from the rising of the Sun to the going down of the same*, as was Propheesied by *Malachy*, *Mal.* 1. 11. and as that Prophecy was always understood by the Ancient Christians.

As the *Jews* have always had, and have to this Day, certain *prescribed Orders and Forms* for the Solemn Worship of God, which, though in some lesser matters they differ, as the *Italian*, the *German*, the *Spanish* or *Portugal*, &c. yet do all agree in the Principal ; so it is very plain from all the Records that we have of the Solemn Worship of the Ancient Christians, that their Order was the very same with what was practised by the *Jews*, and their Forms so like those of the *Jews*, only with such Improvements as the Gospel made to the Law, that it

seems to be truly Apostolical, and agreeable to our Saviour's Practice. Nor did the Ancient Order and Forms of the *Christian Liturgy* differ otherwise in the several Churches, than the *Jewish* do at this Day, that is only in lesser Matters; but in the greater and essential Parts there hath always been a Catholick and Universal Agreement in all Churches of the World, except only that the *Roman* and *Latin* Churches, and ours after them, have too much abridged both the Eucharistical and the Euctical Part, for many Ages past.

It hath anciently been distinguished into Two parts; the *First*, whereunto were admitted the Catechumens and Penitents, and others, and was therefore in the *Latin* Church called *Missa Catechumenorum*, was plainly according to the Order of the Synagogue, consisting of the Reading of certain Portions of the Sacred Scriptures, and a Word of Exhortation mentioned, *Act. 13. 15*. The *Other*, was what was peculiar to the Faithful, and was as plainly according to that Sacred Rite, wherewith the *Jews* did conclude not only their Pascal, but all their Feasts, with Thanksgiving and a special Memorial and Annunciation of the Divine Favour then more especially celebrated, and which our Saviour appropriated to the Commemoration and Celebration of his Passion, with some things peculiar to the Christians. It consisted, 1. Of Preparatory Prayers. 2. The Offerings of the People, and the Oblation of Bread and Wine upon the Altar, with Prayers thereunto belonging. 3. The Eucharist or Thanksgiving, largely setting out the Benefits of God, of his Creation of the World, and of divers Acts of his Providence, deducing all to the Incarnation and Passion of our Saviour, and then reciting the History of the Institution. 4. The Solemn Prayer, (commemorating to God the Father, the Passion, Resurrection, and Ascension of our Saviour) and praying for the Holy Ghost to descend and sanctify the Proposited Elements of Bread and Wine, and themselves; for the Bishops, Presbyters, and Deacons, and the faithful People; for Kings, and Emperors, and Magistrates; and for all the Necessaries of humane Life. 5. The Communion. 6. The Thanksgiving and Prayers after the Communion, and the Benediction of the People by the Bishop or Presbyter.

In the Substance of all these there is a *Universal Agreement* in all the most ancient Liturgies, and what occurs, or is observable concerning them in the most ancient Christian Writers, though they differ in Words, and in some lesser Particulars, yet consistent enough one with another; such as is observable even in the Evangelists themselves. Only, as I noted before, the *Latin Churches*, which, according to the Genius of the *Romans*, were more addicted to Pomp and Action, have too much abridged



abridged what others have expressed more largely in Words: And whence *Ours*, in following them, is plainly become *defective* in the Eucharistical Part; and in the next Part, of the solemn Prayer, by an unhappy mistake to avoid what was thought to be amiss in theirs, is fallen into a greater defect, of a total Omission of the whole; contrary to all ancient Forms: So that in the one we neglect (or too slightly pass over) a great and Solemn *Duty* to God, and our Saviour; and in the other, a great and high *Privilege and Advantage* to our Selves: and not only so, but what is most highly honourable to our Saviour also, *viz.* That Prayers should be offered up to God with the Memorial of his Passion, as the only Means of Access to, and Acceptance with the Father, all over the World: Which was (undoubtedly) that which so incensed his and our Enemy with Envy and Malice against it, to use the utmost of his Wiles and Energy against the Weakness of Men, to obscure and over-cloud the Glory and Lustre of it. And this should move us to be the more circumspect, and resolved to extricate our selves out of his Impostures, and to maintain the Honour of our Lord and Saviour.

And this being so, what Mortal, what *Humane Authority*, can prohibit or restrain the due performance of so great a Duty to God, and our Saviour? or, The Use and Enjoyment of so great a Privilege, Advantage, and Benefit to our selves? What can be a greater Act of *Sacrilege*, than such a Prohibition or Restraint? I know very well what Deference is to be given to the *Laws of Men*; but I know also the Instability of Humane Nature, how apt we are to warp on the one hand, and on the other: and therefore we have need to beware, that while we intend but due Obedience to the Orders of Men, we fall not into down-right *Pharisaism*, and make the Institutions of our Saviour of none effect, to set up or keep up our own Orders and Constitutions: that we do not derogate from the Honour of our Lord, to keep up our own Reputation; nor from the Authority of the Catholick Church, to establish that of our own particular. We ought to obey God rather than Men. When we pay Respect to the Laws and Orders of Men for God's Sake, that is a Respect to God Himself; but when we have greater Regard to the Orders of Men, than to the Honour of God, we presently fall into Sin, which may be very great and provoking, according to the Matter and Circumstances of the Case. All *Humane Authority* is a subordinate Authority; and both Philosophers and Divines, and Lawyers, and our own Law-Books, do all agree, that all *Humane Laws*, contrary to the Laws of God, or derogatory to his Honour, are null and void. It is a great Improvidence and unhappy mistake for any Humane Authority to make any  
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such Laws, as may be justly questioned upon that Account : and therefore, if any such be made, it is the Duty of such as are to interpret the same, to make such Construction of them as is most consistent with the Laws of God and his Honour; for otherwise it would expose the Humane Authority to just Contempt.

Now as to the case of *Additions*, to supply the Defects aforesaid, there have been ancient Canons, that no Prayers should be publicly used in the Church, but such as were approved by the Bishops, or others of Authority and Reputation : but I do not find that there were ever any Canons, which so tyed up the Bishops, that they might not allow any Additions or Alterations to be made upon just Occasion. And therefore, to suppose that any of our Laws or Canons doth restrain not only private Persons, but even our Bishops and Arch-Bishops from consenting to the Use even of any of our own Forms, otherwise than just in the Order prescribed, upon so just Occasion, as to supply such Defects, as aforesaid, would be without Precedent and not for the Honour of our Church. And the Additions in Question being all (except the four Doxologies of the Cœlestial Choir recited in the *Revelations*) taken out of our own Forms; and for the Use of which, in the Order in which they are used, there may be produced not only greater Authority than that of any particular Church; but besides, if it be well considered, the Judgment of divers of the principal Persons of our own Church, both such as are Deceased, and such as are now Living; they cannot now be prohibited, without giving occasion of hard Censures upon us, as too rigorously observant of humane Laws and Canons, more than of the Laws of God, or his Honour, or of the Authority of the truly Catholick Church.

And if *the Particulars of these Additions* be considered, how Excellent and Divine they are in themselves, how accommodate for the purpose, how needful in the Places to which they are applied, how lame and maimed they leave the Service, where they are omitted, as it would be grievous to those who have been used to them, so nothing can more expose the *Church of England*, as too Formal, and too much addicted to an over-valuation of their own Acts, than a Prohibition or Restraint of the Use of such things, after they had once as it were obtained a Possession, as they have amongst us. Nor can it be very creditable, when the things are well considered, for any one to show my dislike of them. Some, it is likely, have for that cause abstained from Communion with us; and I have been always well enough content that they should; for it might be feared, that the Religion of some of them had in it more of Formality and Superstition, than of true Sense and Devotion, and good Understanding of the Matter : and for such as had so little Affection



Affection to such holy things, as to take such causeless Offence against them; I doubt they were not so well qualified for them, as might be wished.

But after all, if we well consider *our Canons and Laws*, which are so much urged, perhaps we shall find that, upon a fair Construction, they need not, nor are to be so far extended, as some apprehend; and others, it may be, too unadvisedly would have. For, 1. I do not find that they do put any such Restraint upon our Bishops, who are in Place of Authority, but that upon weighty and Important Considerations such Changes and Alterations may be made, as to them shall seem necessary and expedient. And the Preface of the Book confirmed by Act of Parliament, 14 Car. 2. seems to intimate as much. And, 2. neither do they expressly restrain the Use of any of our Collects or Prayers in any of our Offices, though more especially composed for some other, upon just Occasion. And common Practice agreeth herewith, when in both our Morning and Evening Service, we use the Prayers ordered for the Visitation of the Sick, and to be said in the Presence of the Sick Person, and not in the Church. And therefore, 3. The *most reasonable Construction*, and the very intent of the Law, seems to be this. 1. To prohibit the Use of any other Forms, whether of the *Papists*, or of the *foreign Reformers*, to whom some of ours were too much addicted, and by whom our Reformation hath been in some things too much influenced. 2. To prohibit any slight or disrespect to the Orders and Compositions of our Church, by curtelling them thereby to give more scope and respect to the arbitrary Compositions of particular Persons in their Pulpits. 3. To prohibit, according to the ancient Canons, any unapproved Forms to be used in the Church. This I conceive to be a fair and reasonable Construction: But to extend it further, to abridge the just and reasonable Authority of Christian Bishops in these Matters, so peculiarly belonging to them, is both without Precedent in the Christian Church, and certainly not very honourable for Ours; which is too much hampered by the State in other Matters, more than is for, or consistent with, the Advantage, Benefit, or Good of either, Church or State.

To conclude, these *Two great Defects* in our most Solemn Office have proceeded, the one from the *Romans*, who, with their particular *Prefaces* to do Honour to the Saints, have excluded the Solemn Preface of the Eucharist in Honour of our Saviour; the other from the *foreign Reformers*, who, for fear of setting up another Sacrifice besides that of the *Cross*, have laid aside the proper use of the Memorial and Representation thereof for the Application of it to the Necessities and Occasions of the Christian Church, and of the true Christian Sa-

crifice, as it was anciently universally understood by the Catholick Church. And if this be so, *it remains for our Governours* to consider and judge, Whether it be right in the Sight of God, to restrain any Man, by the most rigorous Construction of Law, from doing Honour to our Saviour in Authentick Forms of our own Composure, and what is of greater Authority, and hold him to offer knowingly an imperfect Service, while they do themselves, and permit all others, to transgress the Canons Established by Law, either with private Forms, or *extempore* Prayers, at their Pleasure, in their Pulpits? And, Whether it might not be more advisable to give some Encouragement to such easie Supplies of those Defects to be insensibly introduced by such as are sensible of the Defects, than to hold them to the Performance of a known imperfect Service; and, at last, to expose our own Failings by an unexpected Alteration in such considerable Matters? And for *my self*, it seems to deserve good Consideration, Whether I should rest satisfied in the Authority of the Governours of the Church to excuse my Performance of so defective a Service to God in Publick, if I may not be permitted to do otherwise? or, To make Use of the Laws of the State, to which our Bishops are Parties, to perform it as compleatly as I can in some decent large Room fitted for that Purpose?

And whereas *my Subscription* is Objected against me; to that I Answer, *That as I did subscribe, God knows, in all Sincerity, so I am not yet satisfied that I have done any thing contrary to my Subscription.* And the Subscription is, and ought to be intended and construed to be with a tacit *Salvo* of all antecedent superiour Obligations: so that if any thing therein be afterward discovered to be inconsistent with that, the Subscriber can only repent him of his over-sight, but must not think himself so discharged of his former, and greater Obligations. But had I not this to say, how justly to such Clergy-Men as Object this, might I say, with our Saviour, *He that is without Sin among you, let Him cast the first Stone!* or rather, Thou Hypocrite, Which of you doth not transgress your Rule, the Orders of the Church, and the Laws of the Land, and are connived at, or permitted so to do, and in some Places; notwithstanding the Complaints of the People? And of this kind there is matter enough to be retorted, if we do well consider the Statutes, the Canons, and the Rubricks; and even without going further than this very Subject; Who is there in the Nation that observes the Rubricks before the several Prefaces, which plainly imply a Communion for seven Days together, after each of those great Feasts? And in our Cathedrals, How is the Rubrick at the end of the Communion Service observed? And if



if it be true, which one of the most excellent and most learned Persons of our Church hath asserted in his Pulpit, and is ready to make it good, *That by the Constitution of our Church, every Minister ought to have a Communion every Day, if but Three of his Parish do desire it;* What shall we say to them, who will not gratify the Desires of many, to let them have it so much as every Lords-Day; to say nothing of the Impiety and Sacrilege of such a Denial? And if we do but consider the Books which are Written, and the Sermons every where Preached, concerning the Duty and Benefits of Frequent Communion, and then a little reflect upon what is Practised by such as Preach and Write thus, (to pass by that Exhortation, which all ought to read, when they see the People negligent) How great a Part of our Clergy are self-condemned? and what Scandal do they give to tempt People to suspect, that they do not believe what themselves do Preach upon so serious a Subject? What is this but plain Pharisaical Blindness, so to strain the Laws to restrain such Acts of Devotion so authorized, and at the same time to remit the Execution of them in Cases of wilful Neglect of Duty and Disregard of the Orders of the Church? To what a pass is our Church come, and what a Reformation is this, if Liberty must be allowed to private Conceptions of Prayer to God in the Pulpit, and a Restraint must be put to Primitive and Catholick Piety at our Altars? If Negligence and Laziness must have Indulgence, and true Devotion be tyed up to short Commons? I do verily believe, that next to the Offence taken at the formal and inde-vout manner of Reading our Prayers, which is very common, nothing hath given more disgust to Dissenters, and raised a greater Prejudice in them against it, than the shortness of some of our Forms, and their Insufficiency to excite or to satisfy the Devotion of many sincerely Religious People. And what Reflections would it occasion upon our Church, to put a Restraint upon the Use of such things as these. For,

*The ADDITIONS were only these :*

When we came first to *St. Alphage*, (where the Reading Desk is placed, as I conceive it ought to be) I began to read the whole *Morning Service* with no little Satisfaction, both to the People, and to my self: but in a little time I found, that by reason of some hurt I have formerly received upon my Nerves, I was not able to continue that, and thereupon, before the Communion Service, I began with

*The Angelick Hymn*, Luk. 2. 14.

*The Benedictus*, Luk. 1. 68.—75.

*Psal.* 67. 1.

*The Collect, Prevent us, O Lord, &c.*

Then

Then the *Communion Service* I read all; and after the *Prayer for the whole State of Christ's Church*, if there were any Bills for Prayers for any Sick, &c. I made use of those Forms in our Office for *Visitation of the Sick*; if there were any *Penitents*, who desired Absolution, till such time as they were absolved, for them I used the *Penitential Prayer in that Office*, only leaving out what is peculiar for Sick Persons; and I also there used the Collect for *Asb-Wednesday*, for *New and Contrite Hearts*.

After the *Confession*, the short Collect, *O Lord we beseech thee*, &c. in the *Communion*, and upon special Occasion, that also which follows, and then the *Absolution*.

After the Sentences, immediately before the *Sursum Corda*, *The Grace of our Lord Jesus Christ*, &c. which I observe in the ancient Book of the *Constitutions*, and in all the *ancient Liturgies*, to be used in that very place. And after those Responses:

*It is very meet, right, and our bounden Duty, that we should [adore, worship, and glorify thee, and] at all Times and in all Places give [Praise and] Thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, [for all thy Goodness and Loving-Kindness to us, and to all Men: We bless thee for our Creation, Preservation, and all the Blessings of this Life; BUT ABOVE ALL, for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory. And] therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord, most High.*

*Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created All things; and for thy Pleasure they are and were created.*

*Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing:*

*For thou wast slain, and hast redeemed us unto God by thy Blood out of every Kindred, and Tongue, and People, and Nation.*

*Blessing, Honour, Glory, and Power, be unto Him that sitteth upon the Throne; and unto the Lamb, for ever and ever.*

And these were all our *Additions*, which being all such *Authentick Forms*, and being used upon such Occasion, I should think a truly pious Soul should not dare to discourage the use of them.



# QUESTIONS

## Concerning the Proper and Peculiar Christian Worship.

1. **W**Hether the Divine Service, or *Liturgy*, (as from *Act. 13. 2.* we may conceive it to have been anciently termed as it hath been in all Ages since) of the Christians, hath not, from all Antiquity, been distinguished into two Parts: The first, consisting of Reading of the Scriptures, and Explication thereof; or Exhortation to the People, with some few short Prayers, called, *The Service of the Catechumens*; The other consisting principally of a *Solemn Memorial* of the *Passion of our Saviour*, represented before the Father, as the great Propitiation for the Sins of the whole World, with Thanksgivings, and Prayers for the Catholick Church, and all Mankind, for the particular Church, and People of all Orders and Degrees, where it was celebrated, and for all the Necessaries of humane Life, called, *The Service of the Faithful*; to which the *Catechumens* and Penitents were not admitted, but were excluded?

2. Whether this latter Part, called, *The Service of the Faithful*, hath not been retained and celebrated in all Churches of the World from the Apostles Times to this Day (except those called Reformed) as the Peculiar and most solemn Part of the Christian Worship, daily where they had any daily Worship, (as in most great Churches they had) from whence it had the name of *Sacrificium quotidianum*; in others, three or four times in the Week; and in all, every Lords Day? and the rest without it be any more than the Service of *Catechumens* and Penitents?

3. Whether there be any plain Evidence or Appearance in the Holy-Scripture, of any solemn Assembly of Christians in the Apostles times where this sacred Rite was not used; or that any present at any such Assembly, where it was used, did ever depart without Communion or Participation? And whether the Sacred History, *Act. 20. 7.* relating that *the Disciples came together to break Bread*, as the End and Occasion of that famous Assembly of the Christians at *Troas*, though *Paul*, so eminent an Apostle, was then to Preach there, and to Preach his Farewell Sermon, doth not thereby signify or imply, that, that was notwithstanding the principal Business of that, and such settled Assemblies? And

Then the *Communion Service* I read all; and after the *Prayer for the whole State of Christ's Church*, if there were any Bills for Prayers for any Sick, &c. I made use of those Forms in our Office for *Visitation of the Sick*; if there were any *Penitents*, who desired Absolution, till such time as they were absolved, for them I used the *Penitential Prayer in that Office*, only leaving out what is peculiar for Sick Persons; and I also there used the Collect for *Asse-Wednesday*, for *New and Converse Hearts*.

After the *Confession*, the short Collect, *O Lord we beseech thee*, &c. in the *Communion*, and upon special Occasion, that also which follows, and then the *Absolution*.

After the Sentences, immediately before the *Sursum Corda*, *The Grace of our Lord Jesus Christ*, &c. which I observe in the ancient Book of the *Constitutions*, and in all the *ancient Liturgies*, to be used in that very place.

And after those Responses:

*It is very meet, right, and our bounden Duty, that we should [adore, worship, and glorify thee, and] at all Times and in all Places give [Praise and] Thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, [for all thy Goodness and Loving-Kindness to us, and to all Men: We bless thee for our Creation, Preservation, and all the Blessings of this Life; BUT ABOVE ALL, for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory. And] therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord, most High.*

*Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created All things; and for thy Pleasure they are and were created.*

*Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing:*

*For thou wast slain, and hast redeemed us unto God by thy Blood out of every Kindred, and Tongue, and People, and Nation.*

*Blessing, Honour, Glory, and Power, be unto Him that sitteth upon the Throne; and unto the Lamb, for ever and ever.*

And these were all our *Additions*, which being all such *Authentick Forms*, and being used upon such Occasion, I should think a truly pious Soul should not dare to discourage the use of them.



# QUESTIONS

## Concerning the Proper and Peculiar Christian Worship.

1. **W**Hether the Divine Service, or *Liturgy*, (as from *Act. 13. 2.* we may conceive it to have been anciently termed as it hath been in all Ages since) of the Christians, hath not, from all Antiquity, been distinguished into two Parts: The first, consisting of Reading of the Scriptures, and Explication thereof; or Exhortation to the People, with some few short Prayers, called, *The Service of the Catechumens*; The other consisting principally of a *Solemn Memorial* of the *Passion of our Saviour*, represented before the Father, as the great Propitiation for the Sins of the whole World, with Thanksgivings, and Prayers for the Catholick Church, and all Mankind, for the particular Church, and People of all Orders and Degrees, where it was celebrated, and for all the Necessaries of humane Life, called, *The Service of the Faithful*; to which the *Catechumens* and Penitents were not admitted, but were excluded?

2. Whether this latter Part, called, *The Service of the Faithful*, hath not been retained and celebrated in all Churches of the World from the Apostles Times to this Day (except those called Reformed) as the Peculiar and most solemn Part of the Christian Worship, daily where they had any daily Worship, (as in most great Churches they had) from whence it had the name of *Sacrificium quotidianum*; in others, three or four times in the Week; and in all, every Lords Day? and the rest without it be any more than the Service of *Catechumens* and Penitents?

3. Whether there be any plain Evidence or Appearance in the Holy-Scripture, of any solemn Assembly of Christians in the Apostles times where this sacred Rite was not used; or that any present at any such Assembly, where it was used, did ever depart without Communion or Participation? And whether the Sacred History, *Act. 20. 7.* relating that *the Disciples came together to break Bread*, as the End and Occasion of that famous Assembly of the Christians at *Troas*, though *Paul*, so eminent an Apostle, was then to Preach there, and to Preach his Farewell Sermon, doth not thereby signify or imply, that, that was notwithstanding the principal Business of that, and such settled Assemblies? And

St. Paul himself, 1 Cor. 11. 20. speak of their coming together *to eat the Lords Supper*, as the constant and Principal Business of such Assemblies? and the same also be not strongly implied in those other Expressions, *Act. 2. 42, 46.* and 1 Cor. 10. 16.

4. Whether by ancient Canons *all the Faithful*, who came to Church and heard the Scriptures, were not oblig'd to stay this Solemn Service of the Faithful and Communicate, under the Penalty of Excommunication?

5. Whether there was ever any Doubt or Question, whether all the Faithful ought to Communicate *every Day*, (that is, if where there was a daily Celebration) till the time of St. *Augustine*? And whether many did not continue to do so then?

6. Whether this most Holy, Solemn, and Peculiar Worship of the Faithful Christians be not, being duly performed, most highly *Honourable to the Father*, by Solemn Worship and Recognition of him, as the Sovereign Lord of the Universe; and also *to the Son*, by like Solemn Worship and Recognition of him, as our Lord and Redeemer, and that we are all his Purchased Servants; and to the *Holy-Ghost*, by whose Presence and Virtue all Sacred Operations are perfected? And moreover of very great *Benefit to the Souls of the Faithful* duly disposed, by a Communication of Divine Virtue to them?

7. Whether what some Learned Men have rightly observed *à posteriori*, from matter of Fact, *That the Devil hath exercised and vented more Malice against this Holy Rite, than against any other part of the Christian Religion, except the Doctrine of the Holy Trinity*, be not also credible upon Considerations *à priori*; from the Nature of the thing; from the Honour and Worship therein performed to the Father, and to our Saviour, and to the Holy-Ghost; and the Benefits communicated to Humane Souls; but more especially, because therein that Passion of our Saviour, which the Devil had maliciously procured, is solemnly Honoured and represented before the Father, as the great Propitiation for the Sins of the whole World, to the Confusion of that Proud, Malicious, and Envious Spirit?

8. Whether great Elevation of Soul and Devotion to God, and Enlargement of Souls in mutual Charity of one to another, being *principal Benefits* ordinarily communicated to Souls duly disposed in the frequent and Reverend Use of this Holy Sacrament, Deprivation of these Benefits, and instead thereof, Dissentions, Contentions, and Animosities, and Decay of Piety, and overspreading of Wickedness, may not be just and deserved Punishments of the Neglect of so great a Duty and Solemn Worship, and of so Holy Means for the obtaining of those Benefits? and may not therefore reasonably be believed, to be *Special Judgments of God* for the same, when we see them follow Notorious Neglect thereof at no great Distance?

9. Whe-



9. Whether therefore *Neglect of Communion by the People in the Greek Churches*, where *Chrysostom* preached vehemently against it, both at *Antioch* and *Constantinople*, may not reasonably be believed to have been severely *Punished* by the *Special Judgement of God* and Malice of the Devil getting Advantage thereupon, by the Divisions and Confusions which arose there not long after his Death, and continued till almost all the *Eastern Churches* were first over-spread with them, and at last over-run and enslaved by the *Turks* and *Mohemetans*? And in the *Latin-Churches*, by the abominable Corruptions, Abuses, Impostures, and Usurpations of the *Papacy*?

10. Whether the *Neglect*, not only of Communion by the People, but even of *Celebration* by the Clergy, so that such of the People, as would have Communicated, could not, and in a manner taking away of the *daily Sacrifice*, in the Churches, called *Reformed*, may not also reasonably be believed to have been punished by the *special Judgement of God*, and Malice of the Devil, by their Divisions amongst themselves from the Beginning of their Reformation, and by the great Decays of Piety and Over-spreading of Wickedness, which hath by degrees increased amongst them ever since?

11. Whether in these Divisions in the Churches, called *Reformed*, the *Socinian Heresy* hath not had great Advantage, by their Neglect of so Pregnant a Testimony of the Catholick Church against it, as this of the Solemn Memorial of the Passion of our Saviour before the Father, as the great Propitiation for the Sins of the whole World?

12. Whether all these Churches, called *Reformed*, have not great Reason to fear and expect a *further Judgement* upon them for this Neglect, if they be not moved by those before mention'd speedily to reform the same; that is, to be delivered into the Hands of their Enemies, as it happened to the *Greek Churches*, and hath happened to some of these already, and particularly to one of the most Ancient and best *Reformed* of them all, in all other Respects, the *Bohemian*; besides others since?

*Note, The like Judgements of God are observable upon divers particular Persons, who neglect the Oppor-*

tunities, or refuse the Invitations they have for this great Duty, and necessary Means: For there is as much Unworthiness and Dis-respect done to this *Holy Sacrament*, by Neglect or Refusal of Communion, as by Unworthy coming to it, or Irreverence at it: And most of the Pretences, which People make, to excuse their Omission, will be found but Hypocrisy at last. But many have not Opportunities, or discerning to observe this in particular Examples.

13. Whether there can be any *Objection* or *Exception* against the constant use of this Holy-Worship, which doth not reflect upon, and imply either great Ignorance, or something more shameful, in such as make it?

14. Whe-